

M 2339

Saturday, December 15, 1973

LAND

Lunch and Evening

Must Remain in
Transcription Room

Lunch

MR. NYLAND: And now all of you can come down and sit on the floor. Bring your Armagnac.

And now we can talk the way I would like to talk with all of you. I would like you to drink to my next trip and I will tell you why. We're about half way in this trip. I'm not very happy. So, maybe, if I tell you exactly what my feelings are, you can profit by it or you don't. It's up to you. Why do you think I come? To say it in a very simple way to give you stimulus, to remind you, and perhaps to help a little bit in that sense. We have some meetings; there can be questions; there will be answers in some--some form or other; so that when I leave that there is a certain level we can have reached because of that. But you don't prepare for a meeting; you don't prepare for my arrival. It's not a question that you come, some of you, to the airfield and see me when I arrive. I mean the preparation for having a chance to be together, and for that reason, that I do come in order to try to talk about Work. But you don't prepare for that. Little bits of things here and there, I know them, and they are not there; they should be here. No preparation or thought enough.

What can we do? When he comes, what does he want? How can he help us? What is the reason for him to come? He is spending about five hundred dollars on the plane fare only. Aside from

that I take my time away from Warwick, which is absolutely essential because we have a growing concern, and naturally it is of concern to me. But I leave it for a definite reason. I think, what can we do? So I say, "Maybe Seattle would be helpful for us, incidentally for Seattle." So now I cancel Seattle. There is no interest. You don't want to make it. I can agree with you that maybe it is the wrong time and that it is unfortunate. So far two people want to go to Seattle, so we cancel it. If we did go and meet halfway with such people, who I know are a little anxious; I didn't want to ask them to come all the way here. I didn't want to take the time off to go up there, because it would take it away from us here. I come here for this group mostly, so that if we did go to Seattle, with a little bit of a group who could spare the time or wanted to, it may be worthwhile, and maybe it isn't worthwhile. So we don't do it.

I adjust myself to your state. I wish the state was much more demanding, that you really look at this, let's say, as an opportunity. Because when it comes to Work, I represent for you certain ideas about which we talk and where there is a possibility for clarification, and when you really want to know, at least there is a chance to talk. And even when they have meetings and you don't entirely agree with an answer, there is an opportunity to say so. If your question is serious, and I don't believe it is serious, there may be a reason for it, or one of the reasons may be that I don't understand your seriousness. And then you should say, "No, that's not an answer for me. I need an answer." I will respond to it. I always do that. I always consider you people. I go out

of my way to come here.

I'm old. By rights I perhaps should sit in a nice little easy chair and fall asleep once in a while, because I'm perhaps even entitled to it, having lived quite a full life and a great deal of experiences. Thank God I'm still healthy. And I want to do certain things with that what is acquired through Work for myself and I -- I use this word I love to communicate it because I care for people. I want to help them to the best of my ability. If that is not good enough you can keep on asking. I will do everything possible to make explanations clear, and if I cannot do it, then that's it, that because that is my limit. And maybe I do not speak the language which is necessary for your benefit. But that's up to you and you can tell me. I won't mind. How can I assume even that that what I know is sufficient for answering your questions? Maybe my life is still too limited to take care of someone else's life.

I don't come here to have little individual talks. Whenever there is anything that you need it is Work. With Work you can settle your questions. Of course, I've done it in the past. I've talked almost ad infinitum, that there were Saturdays and Sundays which were completely occupied by just a little discussion. That time is over. I think I explained it once. It is also over in Warwick. I expect people to know now what to do. There is enough information that they can find out. They can study what we have talked about over the last ten or twenty years. There are tapes available whatever there is. It is up to all of you to Work,

because there is enough information to work with. So all I want to do is to stimulate you.

You don't prepare for my visit. You don't look at it as something exceptional. It's not for my pride or vanity. I'm way past that. I have no further interest in any of that. I just live. I wish to give what there is for me what I can give, and dare to give and I'm supposed to give. I will not give anything to which you are not entitled. And so I will spend the last years of my life, and going back and forth, and maybe coming back here again, sometime, maybe the end of January.

I said this morning I wished I could stay here a little longer, but you're not worth it, not in this state. I talked to you about understanding each other, working with each other as a group. There's not enough aliveness. I hope you don't mind that I tell you, because that's my honest opinion. You have to live with each other. You cannot expect someone else to do something unless you do it first. You cannot expect me to come unless you open yourself up to Work, to receive, or to have settled for yourself that what is necessary for your life. If I don't have that meaning for you, why should I come?

So I say I'm disappointed. Perhaps I should expect it and not be disappointed. I know enough about mechanicality not to set up certain ideals too high, because I know that unconsciousness will not always allow that. But we're not so much talking about the wish to become Conscious. We're talking about the expectation that you might have to become Conscious in time and that there is a preparation that is necessary for that.

When we talk about man number one, two and three it's just ordinary man, fully asleep, as we say, interested in their ordinary life and the world and this Earth, and Mother Nature. And so we talk also about Man Number Four. He's a little extraordinary. He doesn't amount to very much as yet. All it is is that he is in a period of gestation. He sees every once in a while, possibilities, or, he is a little uneasy, because what he sees he doesn't understand. And still he gets into a category of wanting to find out and researching a little bit for that kind of a miraculous possibility for himself, and he realizes that maybe there is that kind of a potentiality in him. But all of the DO-RE-MI of that Kesdjanian Body is a period of gestation. Nothing is born yet in that Man Number Four, nothing worthwhile. All it is is a little direction towards the FA, towards the wish for development, towards the wish for understanding of SOL-LA-SI. And at the moment when you actually with your little bit of knowledge as represented by the DO, the DO of intellect, when that little DO starts to turn around, and instead of looking all the time at the triangle of unconsciousness, that it goes now over into a wish to see what is there as adventure for a Conscious area, that's what the DO will do, to give you a certain indication that a wish may be possible. So that in the embryonic state of the DO-RE-MI of Kesdjan something is getting hold of you and starts to crystallize out and wishes to stay at the MI state. The MI state is like an ausigtour, that is a watchtower. You climb up that to see what is available and where is the difficulty of overbridging not only that little FA, but the whole line that divides unconsciousness

from Consciousness. That you look in the territory which may be available to you, like Moses looked from the mountain Nebo into the Holy Land, and he could not go because he had not prepared sufficiently. We assume that we know how to prepare. We assume that that preparation, at times when you are quite honest, does not and will not retain the interest you all the time have about your ordinary life, at that sometimes in your ordinary life also something extraordinary should happen, with a very definite desire to find out what it might be. And to the extent that you have that kind of an emptiness within you, to that extent you will look forward to the possibility of talking about Work. So that when you prepare, it is not so much for me. I can do and I can get along without a little intercom, and I can get along without a little light because there are no batteries. But it's not right. You should prepare with your questions. You should, before I come, have a whole long list of them, if you have Worked. It's a different thing when I come. It's not just ordinary.

I want to say this in the beginning, because here I come in the morning, and we stand there for a little while, and I say a few things. Then I come back again at coffee. Everybody who was there in the morning knew I was coming. I said I would come. Where was a chair for me? You expect me to stand there like you do, with a cup of coffee in my hand, chatting a little bit, as if it is what I call a standing reception where one comes when two people are engaging--engaged to each other and announce that they are going to have a wedding, or something of that kind, just ordinary stuff? I hope you understand what I mean, and I hope that you understand also that I am very sad about it.

And so when I ask you to drink to my next trip, I hope you will remember that. When I come, I come with a very definite aim. I set aside many things in order to try to help you. I would very much to have this group really be a Group, a group of a certain name, a certain standing in this community on the West Coast, not just like any other kind of a nonsense that one talks about of a little bit of interest like in Werner Ehrhardt and such people. Who the Hell can compare, at the present time, if you're honest, with the method which is given for you to get out of your state of unconsciousness? You tell, who? Who can give it to you? Zen? Krishnamurti? All the different people who talk about Gurdjieff? Can they give you something quite definite of what you have to do, that you will know, and you can verify it? That's why I come.

I'm not saying that that what is talked by me is the sole possibility. It is the only way in order to become free from subjectivity. There's no doubt about it. We talked about three different ways by which such a state of Objectivity can be reached, and it is adaptable to a variety of different people, the way they are, and the way they are constituted. But all the time it comes back to Work and a wish, and not having a wish, to a wish, and not Work at all.

To be honest in simplicity I've said, several times we've talked about it, serious questions for you. Tell me what is serious. Then we answer. If they don't sound serious to me, I will not answer you seriously. I adapt myself to the level of your question. And you get exactly that on the same kind of a level. Try to understand that. It's not that I'm a teacher at all. I

just am sensitive. I have lived long enough. I've acquired certain characteristics which have to do with maturity, and I'm not talking about myself. I talk about what Gurdjieff meant, and I try to be a channel for that kind of knowledge.

There's a book out, notes, or some kind of lecture talks. Read them. They're very much like we have talked about in the past. We are not so far off, I think, from what Gurdjieff meant with ALL AND EVERYTHING. Have you prepared by reading it before I came? Have you refreshed your memory a little? About Lentrohamsanin? Makary Kronbernkzion? About From the Author? About Ashiata Shiemash? About Gornahoor Harharkh? About the different Descents, that perhaps you could recognize as trips to your own personality and the different departments of your personality as they are now behaving? Do you understand what is Tibet? Why from Tibet to India? Why crossing the Himalayas, if that might indicate the bridge of FA, with difficulties? Do you see these things? Religion? War? Impartial mentation? Sequence? Have you refreshed your memory?

Read as long as your eyes are still good. I've gone through four years of not being able to check up on any of my memories. I keep on talking about that what has been acquired before. I cannot even check to see if that what is a statement or a quotation or a name that I do remember, if it is correct. I cannot read the Encyclopedia Britannica. And I cannot read the book, the source book that I do remember in order to see if I have the name Pascal right or not, and if he actually said what I thought he said. So your eyes are still good. Use them, because I would almost say,

you never will know. Some time ago I talked about blindness when Ed Blossok was sitting next to me at lunch. It was his birthday, and I said I was fortunate. I still say it, because this little bit of blindness, this impossibility to use my -- my eyes the way I've always voraciously, constantly used them, temporarily put them on the shelf to wait, have patience till they start functioning again, which they will, at the same time using that what I had to do for looking at my inner Life. This is what I wished you to do, to start now looking at your inner Life with a special kind of eye, and to use that kind of a symbolism and to remember, and to feel strong in a Group, so that in this Group, you understand now a little about the triumverate, why there are three, each one with different responsibilities.

There is A1, correlation of all activities of the Land. When A1 needs information from any activity, he should get it. It's not up to you to find out or to ask why. He needs it. He's not stupid. You must help him. There have been a few instances when it was difficult. I have asked him to be in charge of it. And if you want to work together as a Group in which there are activities, you have to recognize it. I've asked George to take care of the Barn -- the -- the Land life, to arrange the different things that have to be done on a Saturday and Sunday. You have neglected Saturday tremendously. It's no good. Every once in a while you could spare the time. You don't have to work all the time at your own house. Every once in a while you should try. Because I say this knowing that when I leave next week, it will drop down to practically nothing. It's not right when there isn't aliveness in the Group and

when you need it. It's always a question, how much do you realize that you need. And when that isn't there, of course you won't make an attempt, and you stay lazy, and perhaps you sleep a little longer. I don't know what you do. I only judge by, sometimes, appearances. And then on Sunday, what will you do? How? Where? George will take care of that from now on with Dan. I've asked them, the two of them. They are responsible for that. You will discuss it on Tuesday at your lunch. What then has to be arranged for. What kind of things have to be bought by people who are taking that responsibility? If possible, just one person take care of materials, so that there is no scarcity. You're not going back and forth any longer, so that you have it when you are here, so that work can proceed.

I have suggested yesterday that people would come here at seven thirty and that coffee should be arranged for at seven o'clock. There is among the women not enough coherence. I understand little children. I've had them. I know what, how demanding they are. I know that one cannot always do what you would wish to do because of the children, but there are enough who could take care of that, so that then the mothers can take care of their children and combine, or whatever, if we have now this children's affair up there on the hill. It's all right. So I've asked Sandy and Terry to become responsible for that. I had in mind this morning, and I said so, cleaning. Really, take care of that kitchen. It is not as yet well enough arranged. The two gas tanks--gas a--instruments, take them out. Build a shed. Get them out of the kitchen. Make the proper door. Make a little bit of a deck so that you can get

in, and not have to go through the shelter. Work on that intelligently. See what you have--are doing. You put a stove in front of a--of a window and it's too high, not well enough planned. It's not a kitchen. But they can understand that. They will do it. I know they will, because they want to.

And so that is the general, how will I say, atmosphere for creation of the Land, of something, so that each person can contribute to that and understand why they're here and an arrangement beforehand and to come here early enough to talk about it, with a little cup of coffee, all right. But then go to it, and work.

I mentioned the coffee break, to use it, as I say, to break up your mechanicality, to come to the realization again and again why you are here and what is required for that. I elaborated a little bit on it, what to be and how. I talked about the Three Body Diagram. Maybe we can talk about it some other time. I don't want to repeat it now. But that was what I meant, this center point in each of the centers. That has to be touched. You do that when you can contemplate a little, when you can stand together or sit together, when you want to relax, when you want to become open to each other, so that then something is established in the little coffee break with which you go out, I say, as if walking on air, something that is good.

And the third of that trio, Harry. It is the representation of the Group as a whole towards the outside world of the West Coast, the absolute necessity of establishing a certain level of Gurdjieff with contact with different people and the different groups, correspondence from those who are interested to find out what is happening,

where, how, collecting information about that. How is the name Gurdjieff misused? What are the results of little groups and what are they doing? We had a few of them, as you know, last Tuesday. I am interested, not for their sake. I am interested for Gurdjieff. How is Gurdjieff treated, used as a name? When Gurdjieff wrote ALL AND EVERYTHING quite clearly for a very definite purpose, and also indicating what was this particular method, and a criticalness and an acceptance, impartiality, it's in the title, and Beelzebub in relation to Hassein.

I come here to help you to Wake you Up. I come here to disturb you. I am a little Anulios, very much alive, interested in seeing that certain things can reach a very definite climax for you, so that you don't have to have as many obstacles as perhaps some of us might have had or still may have in the future. I help a little bit to indicate in what direction you go around it or at least confront them. But you see when the Zilnotrago is there, we don't go through it together. We wait, sitting on a ship and looking out and seeing and talking about methods, what to do. And then when the captain comes in and says it's all clear, then Work starts. When I leave Work starts for you, using what we have talked about and to remain serious about that.

Every once in a while a little stimulus from some other meetings from the East Coast because we will have them again and again and again. I won't stop talking, because that's my duty and that's my concern. That's the way I pay Gurdjieff for what he has given to me or opened up for us. That is the way I atone myself. That is my life. You can use it if you wish. You can listen to it. I hope

it does affect you in the right way. It can lead to all kind of criticism about me; it's all to the good. I don't worry about it, as long as you are alive, as long as you Work sufficiently to uncover your Magnetic Center, your own, so that you can pay attention to eternity of Life, that you can feel the presence of God, that you will know what is meant by religion and a conduct within yourself, that you know what takes place in your personality when you are exposing yourself to a method of wanting to Work, creation of an 'I', to see what that can give you as knowledge and that the knowledge gradually will change you, gradually make it appear, when the note is struck that the overtone can be heard and that then it may be necessary, I call it always blocking out of that fundamental note which is your unconsciousness at times when it interferes with the sound of the higher octave, that then you have strength enough to say no, sometimes to your body not to wish it to have too many wishes of its own, sometimes to your feeling center, so that it won't talk too much so that it doesn't get too much emotionally involved in gossip and negativity, but that there is a very definite something that you wish to do with it for the sake of unity among members of a Group, and that it will stop you to talk nonsense with your mind, that it will stop a lot of little interests in ordinary life which have outlived their usefulness already long ago, that the mind can be filled with that what is needed for your own development and what is needed for the help towards others, that it can think clearly about your education to your own children and working together and exchange maybe ideas about that to come to clarity to know what it is all about and what life may have as a meaning for

all of us on this Earth, and perhaps try to find out what part you should play in that particular drama as is unfolding now at the present time, and to start to realize that that what is ephemeral and just ordinary affairs, little manifestation on the part of a great deal of unconsciousness, and behavior forms, and drudgery maybe, and drugs maybe, and a lot of politics maybe, and a lot of criminality also maybe; that there is something in you that says, "I do know, because God has given me a chance to hear his voice". And then your life I hope will be a little differently oriented.

It will help you to turn that intellectual DO in the right direction, not always in the contemplation of this Earth. It has to perceive the necessity of rearranging the FA Bridge which is quite tumultuous, filled with lot and lots and lots of ordinary feelings; not having any particular meaning and only crying every once in a while for one or the other, and push one feeling out of the way because you are angry, or because you are conceited, or because you feel that you have been done injustice, or because you feel that no one understands you because you are serious, etcetera, etcetera; and that ultimately you will understand the function of your body; the function of the energies of such a body; the functions where they have to be used for as energy; that to what you are entitled to use as energy; and that there is no crisis of energy within your body; that you know what to do with it; that there is what I said this morning, someone like a master to tell you within yourself the combination of the central points of gravity of each center combined; that they have, when they are combined, authority, and speak as one; so that the little cells of the personality, including a couple of

organs, that they can listen to that what is right and what you should do.

This you see, I think, is a discussion of Work. This is what I mean when I say let's get together and talk. If you want to talk tonight, we talk tonight. You have opportunities now to--to work it out, as it were, to see yourself and to think and to feel and come tonight and we'll talk.

Don't think I'm angry. I'm concerned. I'm concerned in this world, because I see the difficulties that the world present and I see the little bit of escapes that are offered of superficiality. Don't fall into a trap. If you wish to uncover something it will cost you something. It will not be given. There is no easy road towards Consciousness and Conscience. We have to learn how to hew your road, how to use a pick axe, how to use a shovel for a ditch, how to collect enough material like sand and gravel, and how to produce cement to make solidity within yourself. That is the requirement for the foundation which can be laid when a man is on Earth, so that then when he reaches a different level of spirituality, he at least has a ground to stand on.

I do not know if you know Die Meistersinger of Wagner. When Hans Sachs is talking philosophically and there's a beautiful song that he has, Denn Grunt Mir Auf Zu Suchen. That is the ground. That is what is fundamental, to hunt for it, to seek it. That is what we are living for now on this Earth. This is the place where the foundations are made for spiritual life afterwards. It reminds me many times of Faust and Goethe, also the same kind of concept, having traveled through everything in science, in philosophy and in

art, he also uses that same terminology, "Denn grunt mir auf zu suchen", that what he was hunting for. Then he comes to a conclusion, here I am still an old fool and not knowing which way to turn. And so almost in desperation he listens to Mephistopheles, and he takes him around and he gives him all the advantages of the Earth. And Faust is still not satisfied, and it ends.

I hope you understand Faust when you have read it. Ist gerichten? And the answer is no. Ist gerechthan. It means either it is lost or it is saved. That was the message of Goethe and you will find it in many, many different philosophies if you wish. Compare it. Look where you can. Read what you can. Don't waste your time. If it happens to be a study of Alice Bailey, go ahead. Spend the time. Find out what is esoteric knowledge. What is from the Tibetan, as Orage who said, "freely adapted from the Tibetan", and he writes a beautiful essay On Love. These are the things that concern one. They produce within you a feeling, an emotion, something that stirs you, and you say, "Yes, that is really my life. That's the way I would wish to grow up."

When one is young one has to have an ideal. One must know that one is young. One must know that one is just small, that one wants to be put in the right direction and then like in a row boat you row. But unfortunately with a row boat you turn your back to the future, and that means that you don't know where you are rowing to, but you row as if you are in darkness, and after some time you land on the other side of the river, and that is then for a little while Paradise, and then again it turns into Purgatory, and if you allow it, without attempts on your part, Purgatory turns into Hell.

That is what Gurdjieff means when he says you will die like a dog.

When is a man three centered? That's his responsibility, to develop all three. Then he is not an animal. Then he has a chance to see. Then he will Work for the living I say of his inner Life, for the development and discovery of that what is Magnetic Center which is his essentiality of Essence. A life is life without, I say, without dimensions, without considerations of space and time, without any of the three dimensions one way, the three dimensions of the other totally nonexistent and in that existing in an absolute sense without end.

So maybe we talk tonight. Have a good afternoon. Try to think for yourself. Try to remember when you step, when you walk, when you clean up, when you attend to this Land, this beautiful Land. Such a lovely place. Make it so that it will become extraordinary. And so if you have any Armagnac left, drink to Gurdjieff. He's our father. So see you later. Have a good afternoon.

SIDE TWO

It will be a short meeting. We talked too much at lunch probably. But whatever flows over 'til tomorrow, we have still tomorrow lunch and tomorrow evening. So, whatever questions there are left unanswered or need further discussion, we can do that tomorrow. I am very glad to some extent that we don't go to Seattle. It will give us an extra day on Monday and particularly Tuesday for lunch. I would like to make that lunch sufficiently long for discussions regarding Construction Company and also about the Store and the change over for January, with a floor plan and such things. So I

hope you will be able to afford maybe a little longer time, and I think Tuesday at lunch is a very good time for those discussions.

So now what questions? I mentioned today that if there are questions that are not answered or are not clear enough, or where I don't consider them in the same light as perhaps the question is meant, it may be entirely my fault. Maybe I don't understand it. It may also be possible that I want to answer it in a certain way, and that may not be acceptable. All of that you might say is to the good, when you want to keep on asking until you are satisfied, or when it is something that you don't like and still you know that you must accept it. So don't hesitate to keep on asking, even if it would lead to argument. I can always stop an argument.

So, now we talk about Work. Who has anything, particularly you see what would be interesting, if you remember today, for those who were here, and we have talked from early morning. And by the way, we start again tomorrow morning at seven-thirty, for the coffee. And maybe we talk a little bit. So, what we had today was starting early, and I've seen you a little bit during the day. So, maybe you made attempts. Maybe it's worthwhile to talk about what you've tried to do. Who has questions?

Carol Cassidy: Mr. Nyland?

MR. NYLAND: Yeah.

Carol Cassidy: Carol Cassidy.

MR. NYLAND: Yeah.

Carol Cassidy: When I make an effort, I try to let go of my ordinary life. I try to let go of my feelings and my thoughts, and sometimes I can do that. I can do it a little bit, but there is something that

I can't let go of. And I don't really know what it is. It seems to be something that's connected with my wish and it seems to be -- it could be a state, or it could be something emotional. I don't know what it is, but I can't seem to let go of that.

MR. NYLAND: Let's straighten it out first. There are several reasons why you have to continue with your ordinary life. In the first place, it will be impossible to stop it, including your thoughts and your feelings, they will always have a relation to your ordinary existence. You can reduce them to a minimum. We talk about that. You'll never want to get rid of them, first because you cannot and second place you need it.

We are working on something which means a change from an unconscious to a Conscious state. You cannot establish a Conscious state out of nothing. You have to start from where you are. Under the influence of this 'I' as an Objective force, that what is you now as an ordinary personality in an unconscious state with all the different functions which are unconscious and subjective, the problem is that they gradually start to change over into different kinds of, I call them vibration rates. That is, the quality of such activities all have to change. That applies to your physical, to the emotional, and to the intellectual centers, or even the bodies when they are in existence. And so you must not try to stop any of that kind. It is nonsense.

We are still on Earth. You're not ready to go to Heaven. You have to straddle it. Maybe you would like to go up a little bit without losing contact with the Earth but not be as much influenced by it, but you need a great deal from this Earth in order to give

you sustenance in the form of energy which has to be used for the purpose of building something else.

And I think I explained it several times that that is a question of conversion of energy and the energy can only come, particularly in the beginning, from you and what we call this particular kind of a man, I mentioned at lunch, who is extraordinary. He is not just an ordinary commonplace fellow who sleeps all the time. It is someone who starts to try to Wake Up. That you do with your unconscious state, and from there you start to operate to see if that what you then researched for is--has a chance of changing that what you are now and that it grows from unconscious to Conscious, from an ordinary conscience into an Objective Conscience, and from a wish into a Will.

So all of that is absolutely necessary that you keep your feet on the ground. You can reduce it as much as you can, but your ordinary life has to be maintained and it has to be kept in a certain momentum. If it were nonexistent, your Objective life could not exist, because you need a stepping stone from where you are, as it were, you want to push your unconscious state away to step up to a different level, very much the same as when you walk you push the Earth away in order to go forward.

So don't make a mistake. Reduce your activities as they are now to very simple forms requiring very little energy, and activities which are not particularly involved, where you don't have to have much concern, many times activities which were already habitual which you bring to the foreground, and because of that that you're relatively free from any kind of intellectual description. But

don't forget that you keep on breathing all the time, that your blood keeps on circulating. Your nervous system is still active. All your sense organs are in full functions, and your whole body is still subject to all kind of physical conditions like eating, sleeping and drinking. So if you remember that, you will Work much better because you make now an attempt to reduce something to nothing which you must not do, and which you are incapable of doing, and all your energy will go in that kind of a thought because you believe it was necessary. You understand that?

Carol Cassidy: Yes.

MR. NYLAND: All right. Work now if you can. Then we can talk some more. Monday, maybe Tuesday or tomorrow, whatever it is. Try to see if you can adhere to what I just said and then see what the results may be of your Work attempts.

Bob Wachtel: Mr. Nyland?

MR. NYLAND: Yeah.

Bob Wachtel: In recent a--recent weeks I've felt a kind of openness or receptivity to Work that I haven't experienced before. It takes on a character of um, when I try, when I try to Work it's more like I try to have something that will accept me as I am. And I've found that just because my ordinary life has slowed down a little bit right now, that, that ah, I'm able to touch that, and it's very simple, and it's um, there's something present to me that, that ah, for very brief periods seems to be, ah, quite impartial. And then I get lost and I can come back to it.

MR. NYLAND: What did you mean by the additional openness?

Bob Wachtel: Um.

MR. NYLAND: Did you mean that it was easier, or that it was giving you apparently better results, or that your attitude was more open to the wish to Work?

Bob Wachtel: Yeah. I think it--it's a question of my attitude both in--towards Work and towards say people outside of myself.

MR. NYLAND: Which is all right, but that may have the disadvantage that they engage you and then you lose instead of gaining.

Bob Wachtel: The question I have is a question of balance really.

MR. NYLAND: Yeah. But the balance is already reached when you don't give up your ordinary existence and parallel to that you try to create an Objective one. That is where the balance is. It is determined by how much energy or attention you can give in one direction or the other, and it need not be out of balance even if the division is one percent or ninety-nine percent on the other side. It does not apply to your wish, because that may be that you would like to have much more go in the direction for efforts of Work, but it will not create an imbalance, because your ordinary life will continue even if you don't want to give it too much attention.

I think it is right that there is more openness in that sense, that you really have much more of a wish, but you have to be careful that the results that you obtain by means of an effort, that they remain actually what they should be, and in particular you have to remember that the impartiality must always be there, otherwise it is not Work. So when you make attempts, try to look particularly for this question of acceptance of yourself, which for us is the same thing as saying an impartial absolute fact of Truth. Can you do that?

Bob Wachtel: I'm trying to think about it in that way. The, um, the question that comes up then is, well almost as a--as a part of this whole process I'm going through is that I feel a, ah, distinct lack of a desire to talk about it like in a meeting.

MR. NYLAND: No. I think it's right. I wouldn't force myself. When certain things are new, many times they are quite tender, delicate. Particularly when one starts to develop something that is very small and the--the progress that one makes is not so sure. You walk, as it were, on very tender ground. You're afraid a little yourself that you may be not in the right direction or that that what you are trying to do might even be destroyed by too much attention. And I think it is quite right that there is a period in which you do not like to talk about it. It's not necessary.

For some people it is necessary for quite some time to get much more reassurance of their Work, and only when that is there they feel like talking about it or they can afford it. The reason they can afford it is together with their wish to Work and the act of creation of this 'I' which functions more and more one hopes in accordance with the regular rules, there is also something else deposited in you which we call the solidity. And the solidity for oneself is a question of selfreliance. It is built up gradually, and when it becomes noticed by one, that one has it, you will feel much easier about talking about it. Selfreliance becomes for a person that what he really owns. It's your possession. To the extent that you feel you have that kind of wealth, to that extent are you willing to discuss it. So don't worry about it, it will come.

Bob Wachtel: Thank you.

MR. NYLAND: All right.

Sandy Bloch: Mr. Nyland?

MR. NYLAND: Yeah.

Sandy Bloch: Sandy Bloch. I have a question about...

MR. NYLAND: Who?

Sandy Bloch: Sandy Bloch.

MR. NYLAND: Ah yes.

Sandy Bloch: I have a question about prolonging my attempts. I'm trying to go about it in a couple of different ways, and the first way is more or less a prayer that 'I' will observe me for longer than a moment, and it's before my effort. And the second is to try to make a series of attempts as close together as I can. I'll make an attempt and I'll lose it, because I start thinking about it, and then I try again right away to make another attempt.

MR. NYLAND: You know, Terry, how to go about it really. One wants to extend it. It is very difficult because the extension is subject to certain influences from the outside world, since the extension in the way we mean it is an experience in a time length, a continuation of time. You have no particular control over that. You do have control over the intensity of your effort, and so when we talk about deepening a moment it means also an expansion, but not in the direction of where you are going, but in the direction of what you really are. And it is far better to try to increase that kind of intensity, dependent on the real wish, and in the real wish it is like that prayer that you mentioned.

You want to exclude all other influences from the outside world, and when you go deeper within yourself you have a chance that the

outside world will not touch you. When once that is established, there is a quantity of that kind of energy which becomes available for the expansion of a moment, and then it comes from you and it is not dependent anymore on the influence of the outside world. So it is as if one really goes down deeper, and then having this depth, expanding it from yourself in letting it flow out, and that is not such a difficult process. You retain the taste of the intensity, and you experience that that what is energy is actually continuing to be with you even if it becomes less and less in depth.

After some time you get used to that kind of attempt and then you don't have to go through the so-called intensification period. You can then immediately take care of that what is within you and hold on to that what is your property and will not allow any outside influence to take it away from you. Try it, Terry. You see what I mean?

Sandy Bloch: Yes.

MR. NYLAND: Sometimes I compare it to take butter and spread it over your bread. If you take a large quantity on your knife, you will be able to spread it out thin.

Merritt Coughlan: Mr. Nyland?

MR. NYLAND: Yeah.

Merritt Coughlan: I seem to have trouble intensifying my Work. I feel that if I could (?) create an 'I'.

MR. NYLAND: Intensification is very similar to the intensity of life itself. If you have towards life, a real desire to want to live it, you can become ten--intense about it, because there is

then at that time more than enough desire to use whatever there is as Life force within yourself to make it last and to go deeper within yourself. The question of deepening one's Life force is really that you want to discover what you are, and in that particular attempt of becoming intensified in that which you really wish to know, you meet a variety of different things you have not known, and you start to consider the question if you actually want to know that or not. At such a point when you are a little bit in doubt about your ordinary life, the reason for Work can help you to intensify it.

The reason for Work means that you know very well for yourself that the condition in which you live is not right as yet, that there is something else that ought to be done, and to the extent that you feel a responsibility for doing it, to that extent you will intensify your effort. So it goes hand in hand, the level of one's life as it is living and being lived by yourself determines ultimately the wish to increase the value of your inner Life. You see that process?

Merritt Coughlan: I think I do, but I don't know how to...

MR. NYLAND: You have to find out. You cannot think about it.

What I talk about is a question of your feeling. Intensity has to do with your emotional center. The reason why an emotional center can be used for this purpose is there is room for a variety of different kind of influences for which one can have a feeling, much more than one can add to the thinking process about certain things that so-called should interest you. Your feeling expands much easier because it is less inhibited by the space in which an ordi-

nary thought process takes place; and so I can take my feeling and I can include a variety of different forms from which I can also feel; because that what causes me to feel about myself is a realization of my aliveness. And to the extent that this aliveness is now supported by a variety of different forms in which there is life; that is why we many times emphasize love for flowers or plants, love for animals, love for ordinary little bits of human beings like children, love for maturity of people, love for older people, love for attempts in which one is genuine in wanting to reach a certain aim, love for the Universe as a whole in order to take a big jump, and then love for God because He is the all pervader and maker of that what exists. When that becomes apparent to one, then the intensity of your wish to live is of course completely enhanced, and it takes you almost completely up, and you don't even want to think about it. At such a time you Work on yourself. Do you understand now?

Merritt Coughlan: I think so.

MR. NYLAND: You will not understand it fully until you make the attempt to do it.

Gerald Greer: Mr. Nyland?

MR. NYLAND: Yeah.

Gerald Greer: My association with the Group and Work attempts has made my life uncomfortable because of some of the things I've discovered when I, during attempts and afterwards. And, ah, it also has brought confusion to my life, because it seems that I'm not living it the way that somehow inside I know I should be living it, even though I can't define it. I just wonder what other than

continuing to make attempts...

MR. NYLAND: It's a very uncomfortable state. It is of course logical that it happens. Gurdjieff even warns about it. You will lose your taste. You will start to become a little shaky, because certain beliefs which were more or less crystallized in you are going to be weakened. You will lose many times the support for your own selfreliance as we call it in an unconscious state; that is, your own knowledge of yourself and the knowledge of your ability to do. You will also question relationships with people, that questioning upon which a relationship is based. And in a general way as a result of Work, there is a loosening up with oneself so that one's own solidity is also shaky and becomes wobbly. It is a terrible situation to go through, and sometimes one loses one's impatience and you want to return to what it was originally when you were asleep and you were not bothered by these questions. I think it is quite possible that you can fall asleep again and that you then will not remember during the day of what actually has taken place regarding Work. I am afraid however that during your dreams in the night you will remember Work, and that might become very uncomfortable when such dreams become a nightmare.

I think it is quite necessary to face life even if you lose confidence in that what was old fashioned, or that what was given to you as a form from someone else, or that you simply took things without having any thought about it. I think it is necessary to understand that that what one has many times and which supports you in ordinary unconsciousness has absolutely no particular value when you want to become free from it. I mean by that, when the

aim is to stand on your own feet, and not on the feet of anyone who has told you to stand up and rely on the education of your father and mother; and the rest maybe of that what is supposedly acceptable in an ordinary form of life; or that what comes sometimes from some philosophies or religions and dogma and doctrine and church and such influences on oneself. They are not your own. They simply are acquired characteristics which can be sloughed off because they haven't touched your essentiality.

Work means that you start to uncover something that of course is deeper within you, and in the first place you are not at home, but you also lose your support. And I say it's right. I think it's necessary for a person to question himself in all aspects of himself, and only find out what is good for him and throw away what has lost its value. It may mean reducing one's life to greater simplicity, but at least then, what you have as simple, has a value which is much more permanent. I never feel sorry about people losing a little bit of their old so-called trust in themselves. The answer is for me keep on going. Fight as hard as you can so that it won't last too long. It depends on your honesty. (Long pause)

Don't wait too long. If you have questions, mumble them, but keep going. There is a momentum in a group. You know, it cannot go up and down. It's not right. We are here to talk, not to sit silent or to meditate. You do that some other time.

Don Symansky: Mr. Nyland?

MR. NYLAND: Yeah.

Don Symansky: This is Don Symansky.

MR. NYLAND: Yeah.

Don Symansky: Some of what you have just said to, ah, Sandy Bloch and to Merritt, ah, kind of touched on a question that I've had for tonight, as a result of some experiences that I had recently. Um, and it had to do with like knowing what to do at, at the moment of existence. And, um, the day before yesterday in the morning I'd been working just very early in the morning by myself, walking, and coming after an experience of having something observe me, of just observing my existence, there was just something in me that knew very intensely that what there was to do after or during that time of existence would, would just come to me, that I would know if I just continued my attempts, and that that was a result of, of efforts that I had made previously on that walk. And it had occurred to me twice. It was as though my body could, could almost slow down to, to something or submit almost to something that, that could observe me and that was more important than any manifestation that I had at that time. And I wanted to attribute something to it like, like it was the sense of intuition, but I feel I don't know what that is.

MR. NYLAND: I'm afraid you're mixing things up a little bit. If you are -- if you become cognizant of the fact that something is going to happen and you already know that it is going to happen, it is a description of an anticipation in ordinary life, because all one does with work is an acceptance of oneself as one is, regardless of what is going to happen.

Don Symansky: Yeah. That, that's true. I, I think you're misunderstanding perhaps what I, what I meant to say.

MR. NYLAND: Yeah.

Don Symansky: But ah, I don't exactly, I know that, that, that it's not description, that....

MR. NYLAND: It may be that there is something already like *deja vu* that you have seen before or is familiar to you when you actually experience it. But you see I'm so afraid that when too much of that kind of a thought comes in that the attempt of the real acceptance and not to be identified with it is pushed a little to the background. I'm not disputing it and I'm not critical about it. I think it is necessary to reconsider that to see what actually was there as giving you information about yourself, not about what would be the next experience of yourself. Although it can come in, but you have to retain the value of yourself at the moment when that exists and not even want to think further, let alone try to be Aware of it because you couldn't do that.

I think the state is right, that is, your slowing down and the wish that something could be there with you. The emphasis has to be much more on 'I', not on yourself. There's always these two things, 'I' and it, and in Working over certain length of time, the emphasis is sometimes on it and sometimes on 'I'. If an 'I' is sufficient that you can pay attention to it or stays in operation for a little while, it is worthwhile to consider the point of gravity if it is on 'I' or still on yourself, as if actually you are looking from the standpoint of 'I' at yourself. And therefore the emphasis is much more on the state of Awakening with 'I' instead of on the state of sleep with it. And because of this, if the accent is actually on this 'I', there is a realization of an

existence which quite definitely is a new experience, because that fact of an Awakened something in you causes an entirely different experience for the rest of yourself. And so there is no mistaken about that.

But it is not descriptive. It is intuition if you wish, but it is a fact that you know something existing, and then the process of Awareness is almost reversed. Something in you--your unconscious state becomes Aware of the existence of something unusual which you call 'I'. Maybe it will help you, if you have similar experiences, to keep on emphasizing at that time what is really of a higher quality.

Don Symansky: Yes. I understand what you are saying.

MR. NYLAND: O.K. O.K. Then you can verify it for yourself if it is actually Work, if it gives you the desired results, or is it to some extent a heightened form of an emotional state. All right?

Don Symansky: Yes.

MR. NYLAND: Yeah.

Lee Trousdale: Mr. Nyland?

MR. NYLAND: Yeah.

Lee Trousdale: Lee Trousdale.

MR. NYLAND: Yeah.

Lee Trousdale: If I may, I'd like to ask you about the Enneagram. I've been, I've been proceeding on the basis of a belief I have, that is, that I can understand my Work on myself more clearly if I try to relate it to the Enneagram, and I'd like to know if that's a good ground rule.

MR. NYLAND: I think it's all right. Although the Enneagram is a

little too complicated, because it is in a circle. It gives certain aspects of Work itself, which are very definite, and which you do not get as easily from what we call our regular Three Body Diagram. I would prefer to become more familiar with that first, so that then you see relationships when we talk sometimes very glibly about the DO-RE-MI, and parallel to this, and the FA and as I said the other day, connecting the different notes of each of the three octaves, etcetera. Then I would take that particular diagram and put it on the form of the Enneagram...

Lee Trousdale: On the which?

MR. NYLAND: On the form of the Enneagram as a circle, so that then the realization of the Enneagram between nine and six is the first octave; between three and nine is the second octave; and between six and three is the third octave. When that once is clear, and you see then the Enneagram as something that is of course a cycle; and that the cycle reaching the point nine has to be above that what is the ordinary surface; and also that at the same time it has gone to the center of the Enneagram; so that then the distance between nine and three belongs already to a new realm of cosmic Consciousness; then you will get much fuller benefit from looking at the Enneagram, because you have a basis to compare it with.

The Enneagram is very, very good material, and it's an excellent symbol. But as I say, it is very complicated to see what it really could mean, and you have to take it apart a little bit, the same way as when one has the Three Body Diagram, one takes that also apart and separates the different octaves, so that they can start to function by themselves almost independently, because the real pic-

ture is that the Three Body Diagram is one line only, one vertical line in which there is the first octave, from DO to DO, the second octave from FA to FA above the second DO, and the third body is above the DO from DO to the second grade DO. So it is also complicated, but we can expand it and then make it more clear. So you do the same with the Enneagram. You relate it first to that what is simpler and then introduce the element which gives you a circle which is a different kind of an element. Then when you look at the Enneagram you can see the rule the--the--the Law of Three and the Law of Seven.

All right, Lee. Go slow about the interpretation of the Enneagram. It is a beautiful symbol, but it is so easily leading you astray.

Lee Trousdale: I will go slowly, and I will take your advice.

MR. NYLAND: Become very much more familiar with this so-called vertical Three Body Diagram. Then if you want to look up what I recently talked about, the so-called horizontal Three Body Diagram and then go over to the real Enneagram. Do you know what I meant by the horizontal Three Body Diagram?

Lee Trousdale: No, I didn't.

MR. NYLAND: Well, that's a new stepping stone.

Lee Trousdale: May, may I ask if, it seems to me that I have, I have looked at the Three Body Diagram a lot too, and I haven't got to the point, frankly, that I can, have been able to relate both of them together, but I've been, I'm trying to understand the Enneagram in terms of an octave, and it seems to me that on that circle you have to start someplace, and it seems to me that generally we start

in one place, the seven, I believe, the first time we start...

MR. NYLAND: No, no, you see that's exactly what I mean. You start to interpret the Diagram -- the Enneagram. It is not subject to interpretation. It is subject to talk to you. You've got to have that Enneagram talk to you, not you talking to it. That is the difficulty. That's what I tried to say. There has to be a basis so that you can listen to when the Enneagram starts to talk.

All right? It is a different kind of a law. It's a law from above that enters into us, and we do not know how to describe Heaven. All we can do is to listen to the voice of God.

Lee Trousdale: Let me dare ask that, it seems to me that I, that the, that the Enneagram has talked to me, that it, I have understood things from it that haven't been the process of my rational thought...

MR. NYLAND: I believe it Lee. Well then don't...

Lee Trousdale: And I just don't, I just, I guess I'm just not sure where that information comes from.

MR. NYLAND: I wouldn't, I wouldn't question it. When you hear a voice in the darkness, as long as it's something that has a meaning you never mind where it came from. But when you start to talk about the Enneagram and starting anywhere on the circle, why wherever number seven is, I say that the Enneagram is not talking to you; you are interpreting it. But it can talk is quite right. Of course it will, dependent on your relaxation, your willingness to be open, to consider your mind and your feeling as if nothing, that that what is given from, in the language of the Enneagram, your openness to wish to interpret that without any reference to

any other language, I would almost say physically or psychologically.

Lee Trousdale: Almost say physically or psychologically?

MR. NYLAND: Yeah.

Lee Trousdale: Thank you.

MR. NYLAND: That's it, huh? Sounds as if you have the second alarm.

Bill McDonnell: Very close.

MR. NYLAND: Well then we stop, and we continue tomorrow. Good night everybody.

END TAPE